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left are used only as nouns, adjectives or prepositions. In no case do they perform any of the functions of the verb. In the early Spanish and Portuguese writers a few sporadic cases are found of participles retaining their verbal force; but they are not sufficiently numerous to establish any principle, and they are hardly to be regarded as belonging to the syntax of these languages. *Lusiads* V. 22 is an undoubted Latinism.

F pelo c.o chovendo em fim voou,
Porque co' a agua a *jacente* agua molhe.

Tasso shows a great fondness for these Latinisms; and of writers of a recent day I believe it may be said that Silvio Pellico uses the present participle oftener with a verbal force than is customary in modern Italian. Like the Latin these participles have but one form for both masculine and feminine, the only inflexional change being to indicate number.

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A LIST OF THE STRONG VERBS IN PART II. OF AELFRIC'S SAINTS.

In the Preface to the new edition of his *Angelsächsische Grammatik*, Sievers says: "In the determination of the absolute chronology of O. E. sounds and forms, nearly everything remains to be done." In the belief that every effort, however slight, should be made to remove this reproach, I have jotted down the strong verbs represented in Part II. of Aelfric's Lives of the Saints, preparatory to noting some interesting facts concerning both the strong and the weak verbs of this text. The arrangement follows that of the O. E. Grammar, §§ 382, 396:

FIRST ABLAUT CLASS.

drifan, *belifan*, *scrifan*, *flitan*, *slitan*, *gewitan*, *writan*, *bidan*, *gnidan*, *ridan*, *swican*, *huigan*, *sigan*, *stigan*, *scinan*, *arisan*, *gerisan*, *spawan*, *writan*, *ðeon*, *wreón*.

The preterit *frán* points to an infinitive *fríman*. *Oferswíðan* is generally weak.

SECOND ABLAUT CLASS.

créopan, *géotan*, *hléotan*, *scéotan*, *spréotan*,

béodan, *dréogan*, *fléogan*, *léogan*, *céowan*, *céosan*, *hréosan*, *léosan*, *fléon*, *téon*, *scéofan*, *brúcan*, *búgan*.

THIRD ABLAUT CLASS.

bindan, *fundan*, *windan*, *blinnan*, *ginnan*, *winan*, *singan*, *springan*, *swingan*, *drincan*, *sincan*, *swincan*, *limpan*, *iernan*, *helpan*, *belgan*, *swelgan*, *mettan*, *sweltan*, *gielðan*, *wurpan*, *ceorfan*, *beorgan*, *wurðan*, *feohtan*, *bredan*, *berstan*.

Beornan appears to be always weak.

FOURTH ABLAUT CLASS.

helan, *stelan*, *beran*, *brecan*, *niman*, *cuman*.

FIFTH ABLAUT CLASS.

etan, *fretan*, *metan*, *sprecan*, *wreacan*, *giefan*, *gietan*, *cweðan*, *séon*, *biddan*, *licgan*, *ðicgan*, *sittan*.

SIXTH ABLAUT CLASS.

galan, *grafan*, *wadan*, *dragan*, *sacan*, **wacan*, *sléan*, *ðwéan*, *standan*, *swergan*, *hebban*, *scieppan*.

REDUPLICATING VERBS.

CLASS A.

dréðan, *létan*, *slépan*, *hátan*, *fón*, *hón*.

CLASS B.

feallan, *weallan*, *healdan*, *wealdan*, *gangan*, *béatan*, *héawan*, *wépan*, *blówan*, *flówan*, *cnáwan*, *sáwan*.

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A PASSAGE IN GONZALO DE BERCIO'S VIDA DE SAN MILLAN.

The first two lines of stanza 153 read as follows:

Desent la mançibiella alegre e pagada
Despidiose del *monge* que la avie sanada....

K. Hofmann (*Roman. Forschungen*, II, 354-5) says: "Die Bezeichnung *monge* ist ganz unpassend, denn der h. Millan, der das lahme Mädchen durch seinen Stab (*blago* für *baglo*) und seine Fürbitte geheilt hatte, war nie ein *monge*, sondern ein Einsiedler und um die Zeit der Heilung ein *recluso*. Die Emendation ist selbstverständlich. Es muss *menge* (*medicus*) heissen, worauf schon der Vers selbst *que*

la avie sanada und die vorausgehende Str. 149 führen: *agora veo de plan la medezina.*"

It seems to have escaped his notice that *monge* occurs in the same connection shortly after, stanza 155, where we learn that Sicorio sent his blind servant-girl to San Millan:

Embiola al *monge* que los otros guarie.
Tal era su creençia que guarir la podrie.

Now, if, as Hofmann evidently assumes, *monge* meant only monk in the sense of a member of a religious order such as the Benedictines, the emendation demanded by him would apply with equal force to this latter passage, where San Millan is again spoken of as healing the sick. But his reason is not valid since *monge*, besides meaning monk in the general acceptation of the term, that is, a member of a religious order, has also the more original sense of hermit, recluse. Not to speak of the fact that the Dictionary of the Spanish Academy, for instance, gives as the first meaning of the word *solituario*, *anacoreta*, and that the Italian Dictionaries define it in the same sense, the following passages from Juan Roiz, the Archpriest of Hita, who can hardly be suspected of ignorance in such matters, will serve to show that *monge* was used synonymously with *hermitanno*.

- STANZA 504: Era un *hermitanno* quarenta annos habia,
Que en todas sus oblas en yermo a Dios servia,
En tiempo de su vida nunca el vino bebia,
En santidad e en ayuno et en oraçion vevia.
- 505: Tomaba gran pesar el diablo con esto,
Pensó como podiese partirle de aquesto,
Vino a él un dia con sotileza presto,
Dios te salve, buen omen, dixo con simple gesto.
- 506: Maravillóse el *monge*, dis: a Dios me encomiendo;
Dime que cosa eres, que yo non te entiendo.
- 508: El diablo al *monge* armado lo enlase.
- 509: Dixo el *hermitanno*: non sé que es vino.
- 511: Bebió el *hermitanno* mucho vino sin tiento,
Como era fuerte puro, sacól de entendimiento.
- 515: Descendió de la *hermita*, forzó una muger,
- 516: Esa hora fue el *monge* preso et en referta.

There seems, therefore, to be no cause to suspect the correctness of *monge* in the passages in question, as it is a term perfectly appropriate to San Millan, whom the poet also calls *fradre* 44, 85, 139, and *preste* 128, 133.

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THE ETYMOLOGY OF WANNION. [Pericles, II. i. 17].

ENTER THREE FISHERMEN.

1. *Fish.* What, ho, Pilch!
2. *Fish.* Ho! come and bring away the nets.
1. *Fish.* What, Patch-breech, I say!
3. *Fish.* What say you, master?
1. *Fish.* Look how thou stirrest now! come away, or I'll fetch thee with a *wannion*.

The word *wannion* (*wanion*) occurs but once in Shakespeare, though it is common enough in our other older writers. Nares¹ cites a number of passages, in all of which the word is found in the phrase *with a wanion*; for example;—

"I'll tell Ralph a tale in his ear, shall fetch him again with a *wanion*, I'll warrant him."—Beaumont & Fletcher.

"Marry, hang you, westward, with a *wanion* to you."—*Eastward Hoe* (Old Play).

"Ho, clod-pate, where art thou? Come out with a vengeance, come out with a *wanion*."—Ozell's *Rabelais*.

"The pope made him with a *wanie* to come again *coram nobis*."—Fox, *Eccl. Hist.*

Now, what does this word *wanion* mean? What is its etymology? Nares guessed that the phrase *with a wanion* was "equivalent to *with a vengeance*, or *with a plague*," and that *wanion* was derived "either from *wanung*, detriment, Saxon, or from *wanian*, plorare [to weep]." "I should think," he adds, "from the former." He also records a guess by Boswell,—a *winnowing*, that is, a *beating*; but this he knew too much to accept.

In 1838, Richardson² cited from Sir Thomas More the following passage, taking *waniand* in it as equivalent to *wanion*, and connecting these words with *wanty*, a leathern thong, and *whang*, to beat;—

"He would of lykelyhood bynde them to cartes and beate them, and make theym wed in the *waniand*."—Works, p. 306.

"*Waniand*," adds Richardson, "seems to have some reference to cart furniture."

¹ *Glossary* (1822), edited (1859) by Halliwell & Wright, s.v.

² *Dictionary*, s. v.